



CHURCH OF SCOTLAND.

ST. ANDREW'S CHURCH

MONTREAL



Memorial Service



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(Being the Sunday after the Funeral of Sir Joseph Hickson)



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SERMON.

"CHRISTIAN MANLINESS."

*"Watch ye, stand fast in the faith, quit
you like men, be strong."*

1 Cor. xvi. 13.

This is a trumpet-call to the cultivation of a robust Christian personality. The one thing which St. Paul desires for those Corinthian Christians is, that every man of them should be himself—should stand on his own feet—see with his own eyes—believe with his own spirit—be strong in a manliness which is his very own. From all we know of the apostle's character, that is just the counsel which we should have expected from him. It is not a little significant, however, that he, of all the apostles, should have been exceptionally strong alike in what may be called the womanly, as in the manly side of the Christian character. No one ever wrote so tenderly as he, of the place and power of love, among the Christian graces. No one ever so glorified heroic resolve, manly courage, chivalrous devotion, both by precept and example. Significant, no doubt; but not strange. The Christ taught no one-sided faith. His gospel would cultivate and develop, each in their own degree, both the feminine and the masculine types of character,—the emotional and the intellectual,—the spiritual and the muscular. Christianity could only thus offer full scope for the play of every individuality, and lay no arrest on the idiosyncrasy of any human being. That great fact must be kept constantly in view, by him who would be a true interpreter of Our Holy Religion.

First, and last, and altogether, the Christian man and woman must adorn manhood and womanhood, as well as Christhood, by becoming, each ever more and more, a true, live personality. He or she must live and labour, in the life here, and for the life hereafter, receiving the light of the Christ as it comes directly from His divine personality, and reflecting it upon society from the inmost shrine of a true personality—learning the lessons of the Cross as these come straight from Calvary, and handing them on to others by the set of the individual life, the force of the individual character, and the tone of the individual spirit. In fact, it goes without saying, that neither man nor woman is to be true in any relation of life, or strong to help another, save by being their very selves. St. John and St. Paul, for example, were both the great apostles of the Master, which they became, simply because of a spirit true to the light as they had it, expressed through the medium of a vigorous individuality. Neither spoke precisely alike, nor presented the same features of their Lord's spirit with like prominence, or predominance. John could feel tenderly, best of the twelve; he could also feel bitterly, worst of them all. In the fullness of child-like devotion he could pillow his head on the Master's bosom, in the sweet serenity of perfect devotion; under a mistaken sense of the same devotion, he could decry a good worker in the name of Jesus, and implore fire to descend upon a Samaritan village. He is often called the apostle of love; and yet he never grasped the length, and breadth, and depth, and height of that sacred emotion like St. Paul, who, with the hand of a divine artist, crowned for ever charity, of all the graces, queen.

That combination of the graces and the virtues in St. Paul elevates him, in my opinion, to the first place among apostolic toilers and teachers. Womanly in tenderness, and manly in judgment, he stands out in apostolic history,

by these features of character, and all the rest which these imply, the safest guide, counsellor, and friend of primitive Christianity.

After all, in the best natures, the manly and the womanly seem to be both a natural and a necessary combination. Head and heart are mutual allies and helpers in all well-balanced characters. The head cannot say to the heart: "I have no need of thee;" nor the heart respond, "I can do without you." When St. Paul urges the Corinthians, "Quit ye like men," he does not mean, that they are to be all Bismarckian blood and iron. When he sings like a seraph of love, to the same Corinthians, he does not mean them to become all sickly sentimentalist. What he desires to teach is, that the head shall find inspiration in the fire of love to do the very best head-work; and that the heart shall find counsel and guidance in the wisdom of the head to do the very best heart-work. These, in mutual action and reaction, made St. Paul the "Christian Great Man" of his century, without a rival and without a peer. These are the essentials to the first order of greatness in men and Christians in any century. These, in happy alliance, will ever make the man of light and leading, the trusted man of affairs, the noble Christian patriot, the robust Christian prophet. One would hardly look to Von Moltke, the famous German warrior, for an example of the softer elements of human character. He was trained in an unlikely school. Nevertheless, in his letters to his wife, no one could betray a deeper tenderness, or reveal, at what tremendous cost to his true manhood, he had learned the stern repression of the emotional, in the hard discipline of the school of war.

The model Christian is St. Paul's theme in this verse, and he emphasizes in triple form the features of character, which I have treated in dual form. His features are:

1. Wakefulness—Watch ye.
2. Faithfulness—Stand fast.
3. Manfulness—Quit ye like men.

1. The model man is wakeful and observant. He is always alert, and appreciative of the forces playing around him, and within him; as also of the events transpiring under his eye. He sees for himself; he cannot be satisfied to use another's eyes. He has to think, judge, and act for himself, and he must see for himself. He cannot watch, any more than he can think, by deputy. He lives very much in the present; he lives for the future, through the present, and gauges carefully the influences which are to make history. He sees events; he sees men; he watches himself. He calculates how far the events are making the men, or the men the events. He judges how far he is the master of his fortune, or his fortune of him. His wakefulness is a prime element of his strength. As he sees, so is his power. Without a vision both nations and individuals perish; and in proportion to the quality of their vision only, do they flourish.

2. The faithful man is confident, because self-reliant. He stands fast in the faith, because he has made it his own. It is as a rock beneath his feet, and he knows the strata of it through and through. We sometimes hear the term, "faithful," employed to designate those who are the most thoughtlessly obedient, and the most abjectly submissive to authority. St. Paul's model Christian is not of that type. He is to stand fast; and to know whereon he stands. The Christ is to be the strength of his life; and his fidelity must be the fidelity of the Christ. Another's fidelity may be an interesting study; but another's fidelity can never be his. Just as he cannot see with another's eyes, so he cannot believe by imitation. David could not fight in king Saul's armour; nor could Saul face the giant with David's sling. "Every man in his own way," is the rule of faith, as of a good many virtues besides. Our Lord made the measure of faith to be, "according as a man can receive the truth." No man should receive praise, because he sees eye to

eye, in religious opinion, with his neighbour ; neither should any one be blamed, because he cannot agree in opinion with another. The only thing praiseworthy in any one is faithfulness ; and the only thing blameworthy is unfaithfulness to the light as it comes to the individual soul. St. Paul would have the Corinthians to be watchful, and thoughtful as they could ; and on that basis to be steadfast in their loyalty to Christ. Sleepy or thoughtless steadfastness he would not have. He did not consider that to be steadfastness. It might seem, to the superficial observer, to be steadfastness, just as pigheadedness, or prejudice, or pride has to do duty for loyalty sometimes ; but it could not be live fidelity to the " Crucified One."

3. The third mark of the model christian is manliness. " Quit you like men," is the climax of the verse. If St. Paul had lived in the Middle Ages, he would have been greatly disappointed at what he saw, and if he lived in Montreal to-day, he would see a good deal to astonish him, among Christians of all sects. He would have seen, four centuries ago, and, he would see still, distinctions drawn between nature and grace, between the secular and the spiritual, between the Church and the world which he never dreamt of drawing ; but which on the contrary he condemned, by anticipation, over and over again. He never taught, that man or woman should cease to be true man or woman in order to be a good Christian. He never thought that one must cease to be natural, in order to become godly ; or that a line could be drawn through life, on one side of which one can be selfish, and on the other saintly ; or that the spirit of religion and common life must be necessarily antagonistic. His Christly man is his manly man ; his Christlike life is the manly life ; his true Church is at home in the world ; his true world is to be inspired by the spirit of a manly Church. He desired no man to lose his personality by joining the Christian ranks. He knew that

the Christianity so represented must be a delusion and a snare. He could conceive of no saintliness worthy the name, so delicate that it could only survive in devout loneliness, or in social isolation. He would have no Church fit only to threaten the world with wrath and doom, and no world that should come before the Church as the criminal before the judge. Every Christian must be a man as God made him—with his own abilities, moral qualities, disposition. These sanctified, elevated, and intensified by the spirit of Christ, should make every watchful, faithful Christian a man in the best sense of the word. Such an one to fulfil, like a machine the purpose of its inventor, should be free and energetic in the power of a consecrated manhood—doing his part in life as best he may, and doing it in his own way, watchful, trustful, manful.

It is somewhat of a coincidence, that in planning my Sunday morning sermons for January, some weeks ago, I should have chosen this text for meditation to-day. Little did I think then, that, as a congregation, we should be mourning to-day for one who embodied St. Paul's ideal in no ordinary degree. Sir Joseph Hickson was a man remarkable for his penetration, self-reliance, manliness. No one could come into his society without being conscious of the spell of a great, and powerful personality. Whatsoever he had to do, or to consider, he threw his whole soul and strength into it. Work and duty were a passion with him. Endowed by his Creator with rich natural abilities, he cultivated his gifts so as to render a full tale of loyal service. Therein lay the secret of his wide influence among men, and of his success in life. Of nothing was he so intolerant as of work poorly done, or half-done, or heartlessly done. Of nothing was he so commendatory as of duty honestly undertaken, and energetically performed. A true man himself, he would have every one over whom he had control, to be true, by discharging every

duty in a creditable and manly spirit. I remember well receiving a letter from him in the beginning of 1890, the day after I had preached on the topic "The Net and the Bird," requesting the manuscript for publication. I had been speaking of the dignity and happiness of work, and he wrote to say, that the teaching was no seasonable, and salutary, that he wished to circulate the sermon among the congregation and his friends. I quote that circumstance, because it was so characteristic of the spirit of the man. His creed had no better defined article than this:—"Whatsoever thy hand findeth to do, do it with all thy might."

A strong influence on behalf of honest work he was no less strong a force for honour and integrity. Time and again, I have seen the indignant flash of his eye give emphatic expression to the intense horror of his soul, at all trickery, and corruption, and wrong. Often did he deplore to me the low moral tone of our party politics, because of the evil influence it was sure to exert upon the growing youth of the country. He foresaw clearly the baneful results on the national life which must inevitably ensue should politics simply become another word for plunder, and patriotism sink into decrepitude, robbed of its life and soul by men who served their country simply for pay. No man ever more detested anything like cant in religion. He believed that a man's personality should be the exponent of his religious feelings and beliefs; and that if the life was unsatisfactory religiously, the lip could never compensate for the lack, do what it might. His was a simple faith about which he never spoke. To me, it was all the more real on that very account. For many years he lived a crowded life, and I believe that the Gospel of the Grace of God was his standing help and solace.

A strong man of affairs, stern for duty, inflexible in purpose, and with a heart of iron for himself, he had a

heart of flesh, of exquisite sensitiveness, for the misfortunes and sorrows of others. He had no greater pleasure, of a Sunday afternoon, than to visit some old servant in suffering or distress, and by kindly word, and open hand, win the hearty blessing of the deserving poor. I know how much he sympathised with some of you in the day of trial and sorrow; and how ready he was to go out of his way in order to express his good feeling. He had an intense sense of justice and fairness as between man and man. He once said to me, on the way home from church, not long after Jay Gould's death, and when there was something like an universal scream of execration from pulpit and press, of the dead magnate whom so many feared in life, though they denounced him in death, "I wonder if the time will ever come when society will treat fairly and justly the life-work of a public man. It seems to me, that justice is about the last thing one meets with in the popular verdicts now-a-days. I knew Jay Gould, and most of those who write and speak so bitterly, in all probability, never saw him. How difficult it is to judge fairly of a man you have never known." He was right. Fulsome praise or fierce invective, both based very much on party feeling, or partial knowledge, seem to be the only alternatives with some so-called organs of public opinion, as well as with some speakers on platforms, and even in pulpits. Sir Joseph Hickson was a man eminently fair in judgment, and uniformly wise in counsel.

What our departed friend was to this congregation as worshipper, elder, trustee for more than thirty years you all know very well. You had no more reverential fellow-worshipper; and I had no more attentive and candid hearer. His policy as chairman of the trustees was based on the conviction that congregational boards of management, should maintain a high standard of honesty and honour, if the individual members of the church were to

be examples of Christian virtue. He did not believe it possible for a congregation to be indifferent to its lawful responsibilities, and at the same time the members grow in the graces of the Christian spirit. May his sound, business-like policy long bear fruit among us.

Into the sorrow of the family circle so sorely stricken I dare not intrude. I know how much the dead husband and father was to every member of the family, and how much every member of the family was to him. They have our sincerest sympathy ; and, if a sympathy so widespread, and a respect so genuine, can help them to bear their sorrow better, never had mourners more sincere and helpful sympathisers. But, gratifying though it be, for those who mourn for loved ones departed, to learn how much they were respected and beloved beyond the limits of the family circle, that circumstance only intensifies their own sense of loss. When so many are deploring their great loss, the mourners are thereby only the mere forcibly reminded that the loss is irreparable. I am confident that our united prayer to-day is, that the God of all consolation may be ever more abundantly their strength and their stay.

Now to God the Father, God the Son, and God the Holy Ghost be the praise, world without end. Amen.



SERVICE OF PRAISE.

1. OPENING SENTENCE, - - - - - *Calcot*

"Forgive blest shade the tributary tear
That mourns thy exit from a world like this.
Forgive the wish that would have kept thee here
And stayed thy progress to the seats of bliss.
No more confined to grovelling scenes of night,
No more a tenant pent in mortal clay ;
Now we would rather hail thy glorious flight
And trace thy journey to the realms of day."

2. PARAPHRASE LVIII., 1, 2, 5, 6.

Where high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The Guardian of Mankind appears.

He who for men their surety stood,
And poured on earth his precious blood,
Pursues in heav'n his mighty plan,
The Saviour and the friend of man.

In every pang that rends the heart,
The Man of Sorrows had a part ;
He sympathizes with our grief
And to the sufferer sends relief.

With boldness, therefore, at the throne,
Let us make all our sorrows known ;
And ask the aids of heav'nly power,
To help us in the evil hour.

3. HYMN XCVI.

Our blessed Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

He came sweet influence to impart,
 A gracious, willing guest,
 While He can find one humble heart
 Wherein to rest.

And His that gentle voice we hear,
 Soft as the breath of even,
 That checks each thought, that calms each fear,
 And speaks of heaven.

And every virtue we possess,
 And every conquest won,
 And every thought of holiness,
 Are His alone.

Spirit of purity and grace,
 Our weakness, pitying, see ;
 O make our hearts Thy dwelling place
 And worthier Thee.

O praise the Father ; praise the Son ;
 Blest Spirit, praise to Thee ;
 All praise to God, the Three in One,
 The One in Three.

4. ANTHEM, - - - - - *Spohr*

"Blest are the departed who in the Lord are sleeping, etc."

5. RESPONSE, - - - - - *Price*

" O Death, where is thy sting ?
 O Grave, where is thy victory ? "

6. HYMN CCLVII.

Now the labourer's task is o'er ;
 Now the battle-day is past ;
 Now upon the farther shore
 Lands the voyager at last.
 Father, in Thy gracious keeping
 Leave we now Thy servant sleeping.

There the tears of earth are dried ;
 There its hidden things are clear ;
 There the work of life is tried
 By a juster Judge than here.

There the sinful souls that turn
 To the Cross their dying eyes,
 All the love of Christ shall learn
 At his feet in Paradise.

There no more the powers of ill
 Can prevail to mar their peace ;
 Christ, the Lord, shall guard them well,
 He who died for their release.

" Earth to earth, and dust to dust,"
 Calmly now the words we say.
 Leaving him to sleep in trust
 Till the resurrection day.
 Father in Thy glorious keeping,
 Leave me now Thy servant sleeping.

7. OFFERTORY, - " Crossing the Bar," - - Bridge

Sunset and evening star,
 And one clear call for me !
 And may there be no moaning of the bar
 When I put out to sea.

But such a tide as moving seems asleep,
 Too full for sound and foam.
 When that which drew from out the boundless deep
 Turns again home.

Twilight and evening bell,
 And after that the dark !
 And may there be no sadness of farewell,
 When I embark ;

For tho' from out our bourne of Time and Place
 The flood may bear me far,
 I hope to see my Pilot face to face
 When I have crost the bar.

8. HYMN LIX.

Jesus lives ! No longer now
Can thy terrors, death, appal us ;
Jesus lives ! by this we know
Thou, O grave, canst not enthrall us.
Hallelujah.

Jesus lives ! henceforth is death
But the gate of life immortal ;
This shall calm our trembling breath
When we pass its gloomy portal.
Hallelujah.

Jesus lives ! for us He died ;
Then, alone, to Jesus living,
Pure in heart will we abide,
Praise to Him, and glory giving.
Hallelujah.

Jesus lives ! our hearts know well,
Nought from us His love shall sever.
Life nor death, nor powers of ill
Part us now from Christ for ever.
Hallelujah.



